17: Norbeck--22 (no date) 1950 Formosan Aborigines
773, 835 Atayal

[MC: For myth concerning origin of taboo on brother-sister marriages, see category 539.]

22: Wiedfeldt--13 F-5 (1913) 1914 Formosan Aborigines
116, 304, 773, 835 Atayal

According to the Atayal tradition, the first people on earth were a brother and a sister. The sister proposed to the brother that he marry a woman whom she had found for him near the river. The man also found this woman, who differed from his sister only in tattooing, and married her. His sister then disappeared. All the legends which describe the human race as originating from one couple, and which forbid the marriage of brother and sister, get into certain difficulties, such as occur also in Byron's Cain. The Atayals find the solution of the problem in the tattooing, which even now is the sign of being marriageable.

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

class. A man of the lower class must pay as much as or more than that of a upper class member if he wants to marry one above himself. The lower class member does not marry one above him because he can not afford to do so.

C. Incest prohibition

The kindred group of the Paiwan is bilateral. The present writer has assigned it as occasional bi-sexual lineage. No emphasis upon either the paternal or the maternal consanguinities is made. No distinction between lineal and collateral is made in addressed terms, but it is made in indirect and collective terms. Those who have the same parents are called *maluvluŋuluŋa*, those who have the same grand parents, *malusiatsətsəl*, those have the same grand-grand parents, *malusiatsalaitaita*, and those have the same grand-grand-grand parents, *malusiapatsətsəv*. *malusiatsəlsəl* are prohibited to marry. *malusiatsalaitsata* are also called *naŋaʔaŋa putsəl*, they are allowed to marry. *malusiapatsetsev* are also called *naŋaʔaŋa lavatsə putsəl*, they are the most prefered mates. Relative beyond the *malusiapatsətsəv* are called *aolav*. *aolav* are allowed to marry with each other, but they are not as preferable as the *malusiapatsətsəv*, and even the *malusiatsalaitaita*. It is noteworthy that these marriage prohibitions are not to supplement the rule of exogamy but serve as the limitations of the rule of endogamy.

TRIBAL CHIEFTAINSHIP

The tribal chieftainship of Chala'abus village differs with the dual chieftainship of the North-Paiwan, and may be regarded as a kind of mutual independence of the three powers: political, religious, and military. The political and economic powers are in the hands of the Chimo chiefs. The religious powers are equally distributed over the chiefs of both the Chimo and the Paiwan. The nomination of a *paraʔare* or priest is determined by a kind of divination called *paiwata*. The military powers fall in hands of the commoners. The office of the priest of the headhunting ritual (*paraʔare na ara*) is held hereditary by the *tsivulaŋaŋ* household of commoner. The tribal chiefs and their offices are listed as follows:

A. Political and economic chiefs:

a) *avusamaŋ* (big chief)·····*ruvaniau*
maluvtsivtsik (consanguineous chiefs)·····*tsaluŋi*, *tʃalas* (south), *tʃalas* (north)
naitsu anumax (affinal chiefs)·····*lusiguaŋ, atsinajaŋ, alijulaŋ, taraʔatea, gumul, matsiliat, voto, tʃalusaŋiu.*

b) *pinairaratsə* (representatives of the big chief of other villages)·····*tʃalas* (north) a representative of the *tsulivuaŋ*, the big chief of Kunanao village.
tavalaŋ a representative of the *karaŋiraŋ*, the big chief of Kulalus village.

c) *utsiʃ atsipoŋ* (vassals of the chiefs)·····*ruvaniau, tsapalai, tavalaŋ, suajoŋ,*